

Introduction to problem #4 Students

You will notice that this problem is substantially different from the other three problems. First, there are certain assumptions built into the problem which would be difficult to grasp if you have not been to class often or if you have not kept up with the readings in class in Part one of the course. What would be helpful in understanding what the problem is driving at would be discussion with other members in the class as to those very assumptions which are built in.

Secondly, the problem clearly tries to integrate as much of the thinking we have brought to bear throughout the semester. Labor, military, and community is indeed so interrelated with the problems of student organizing in any internal third world organizing that they cannot be compartmentalized in the manner we have up to this point. Part of the objective of the problem is to reveal how student programs for political action must be understood in the context of organizing programs in the worker area, in the military, and in the community. Problem area II in this project is aimed at integration.

Thirdly, the problem requires some research in the student sector of life--formal and informal or social. Do as much as you can. Discussion part I sets up working in the schools or in student related areas as a distinct area of concern. Be sure to get into this as a part worthy of analysis.

Readings in this problem are short. However, assuming you have benefited from the readings assigned in the entire course you should have no difficulty at least getting some understanding of how to confront problems faced by social movements we have tried to bring into our range of experience.

Of course, the problem is merely hypothetical as all other have been in this course. In spite of this hypothetical nature, this problem like the others are no too far fetched from reality in this country.

Additional articles:

New Abolitionists, Parts from works of Ho and Ma-,
High School and University organizing manual/

Problem #4 Student group

Out of a series of political education sessions a number of local students have decided to form a political organization which would have a program for long-term radical change. For many of them the race contradictions which riddle Hawaii with the increasing influx of haoles from the mainland has created a real interest in organizing young people of third world backgrounds. Cautious about organizing only youth because of the particularly student (or petty-bourgeoisie oriented) character of even the most political members, the core of people forming the group decided to meet within a week to discuss certain matters related to long-term strategy and goals of the organization, already evident internal organizational problems, and matters related to on-going organizational projects. The organization is strictly third world and will not permit haole members. It has begun to do preliminary organizing in the high schools and university. A political education program of the group has been central to the group's development and the discussion next week culminates the work over a period of three months of weekly meetings.

The areas of discussion have been set out as follows:

I. The most revealing contradiction in our times stemming from the Vietnam and Indo-China war against America is that of the new order of national liberation of dark peoples in an antagonistic clash with the old order of imperial white rule with a vanguard role played by the United States. The victory of the Vietnamese people in a real sense has been due to a strategy of revolutionary nationalism in the rural sectors of the world, and a victory for brothers and sisters in Africa, Latin America and other parts of Asia. The real question in the years to come is whether revolutionary nationalism will lead to a new world order with the vanguard role established by an emerging international ideology of third world unity. The contradictions between imperial rule with military might and economic international merger and the struggle of the toiling masses of dark peoples with their strategy of people's war seem to sharpen. (Note the increasing militancy of revolutionary nationalism in Pakistan, India, Mozambique, Chile, Laos, and even in the Phillipines).

For those nations which like Hawaii seem to be in the cross roads of the metropolitan sector and the rural sector of the world, the evident world struggle seem so far off in the consciousness of the people. The objective conditions indicate, however, that even internally the masses of working people, non-worker community people, youth, and some professionals, the tradition (that of labor struggles in particular) in Hawaii and the influx of so many haoles from

the motherland have laid the foundation to people's understanding of the world wide struggle. This understand may prove to be of monumental significance to the creation of a more humane and democratic social order in Hawaii. Nationalism in Hawaii of all the ethnic groups may some day be transformed from cultural nationalism to revolutionary nationalism. Trade unionism in Hawaii may be transformed from pork chops to a unionism of an international socialism which relates to white racism.

The composition of the organization in Hawaii is revealing of the real possibilities for transformation of political consciousness among youths. As the organization has grown in size it became evident that at least in the important stage of decolonization of thought, the internal third world youth may play a vanguard role in Hawaii and direct all of the less than 500,000 third world people to revolutionary nationalism for the liberation of Hawaii. There is no doubt that the first phase of decolonization is crucial in the long road to world revolutionary change directly inclusive of Hawaii's people in the future. As Angela Davis put it is:

* ["The first phase of liberation is the decision to reject the image of himself which the slave-owner (haole-rulers) has painted, to reject the conditions which the slave-owner has created, to reject his own existence, to reject himself as slave."

While Hawaii's youth call racist the message of the condition of racism and class struggle in the world wide, the reality will only become clearer in the future should the meaning of Vietnam be relevant to peoples in Asia, Africa, and Latin America. A political organization of youth which establishes a program to further the consciousness of young people as these developments take place, will no doubt play a crucial role

At this stage of organizing, the youth organization formed seeks to transform what has been known to be the colonized mentality perpetuated by those in power particularly in the schools of Hawaii. Over its short history some work has been done in the high schools and at the university. The form of work has included conferences, study groups, collective living arrangements, and some classes within the educational system. (This history in schools has been the tactical means relied on by Chicanos, Puerto Ricans, Blacks, Asians and other students within mainland schools). What is at the forefront of the new strategy in schools (as typified by the third world colleges in California schools) has been the struggle to incorporate into the formal system a program to elevate consciousness. Youth organizations

which were set for social and cultural purposes are now being looked at to view its political potential.

Question #1. Discuss what would be a successful strategy in Hawaii to further the above discussed struggle in the school system. Be sure to include a discussion of the potential for programs like the ethnic studies program at the U and similar programs which are likely to develop at Leeward and the high schools. How should the organization deal the pecuniary interests and social privileges of teachers and professionals who would resist or at least put obstacles in the way? What should one know about the power structure within the schools to best be able to succeed in its efforts? (Remember that third world colleges on the mainland are already being ripped off).

Readings: Anything that has to do with Hawaii schools which you think helpful.

Question #2 All indications are that the teachers in the formal school system would be unionized. What relevance if any would this have in a strategy and program in the formal institutions? Should efforts be made to organize teachers and become part of their unions? If so, what are the foreseeable problems.

Note: for insight in this area see some of the people who worked in the labor group problems and perhaps interview key people who are presently engaged in the HFT-HSTA elections.

Question #3 What kind of program could develop to relate to the following organizations for high school students: the YM's, YW's, YBA's, PAAC, etc? What would be the more fruitful strategy,....to work from within in these organizations, or to develop your own youth organizations? Be sure to discuss the nature of these organizations (ideology, program, people who direct it, etc). Should conferences, workshops, and study groups be the only way of reaching students?

Note: for insight in this area read the article on High School and University organizing; talk to high school students who know what's happening in school; get school annuals, newspapers, etc.

- II. While the vanguard role of youth in Hawaii is probable in the early stages of the struggle for revolutionary nationalism here, there is no question that no fundamental change in the social order in any third world country has been carried out without the support and direction of the masses of people. The Vietnamese students are helpless inspite of their advanced political consciousness without the struggle of the peasants and working people. The Chinese revolutionary movement of peasants and working people has been absolutely fundamental to the cultural revolution in the school system in China. (The May 4th movement in China was only a beginning to the long struggle there).

The words of revolutionary analyst (included in the packet) are conclusive:

The main revolutionary forces are the workers and peasants (in Hawaii the workers, community people who are presently unemployed or in conflict with the police, the army-and other military branches). The reason for this is that they are the producers of all wealth (or potential wealth of the nation of Hawqai) that keep Society aline, and that they make up the most numerous and also the most heavily exploited section of the population. It is also because their revolutionary spirit (once sparked) is firmer and more persevering than that of all other social strata.

What this means for Hawaii's long term strategy is the need for the youth organization to closely link up with workers, community people, those in the military or in the armed sections of the society, and even the professions.

These are long term orientations which no student or youth organization can ignore very early in its program. After all, the only criterion in the long run struggle to determine whether a youth is a revolutionary is "whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice."

Question:

From a review of our problems for discussion in labor, military, and community organizing, what must the youth organization set out to do from the outset to insure from the outset integration with the masses of people in Hawaii? (For an idea of a most enriching influence to the third world struggle internally in America read Howard Zinn's introduction on the New Abolitionists).